



DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER, EDITOR AND PUBLISHER.—ISSUED SEMI-MONTHLY AT FIFTY CENTS A YEAR IN ADVANCE.

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BY MRS. C. M. SEVERANCE.

(Continued.)

Is not such teaching an unholy attempt to improve upon Omnipotent wisdom—narrowing the life work, distorting the symmetry destroying the stamina, and crushing too often into a shapeless wreck the beautifully rounded proportions of the woman-nature. He had launched her, all thoroughly appointed for combat and for victory upon these waters of strife! Ah, if that sure haven of domestic bliss were only ever at hand! If amid all the chances and changes of wind and tide, that were never to fail her! If the strong hand and the brave heart were ever within call of the weak and worn voyager!

But alas how often it is not thus. And therefore when the stern hour of trial comes, when the night gathers starless about her, and the storm rages, and ruin threatens her—"when Earth seems pitiless and Heaven afar," she can but struggle vainly and die heroically, pitting her own unaided weakness against such fearful odds!

The frequency and the frightful detail of such life struggles, are mercifully known only to the All-Seeing. And this is not all a figure of speech, or a flourish of the pen. For, her education in fitting woman only and in the most pitiable way for the dependent life assigned her, is not only a grievous wrong to her nature, one under which the gifted and sensitive must suffer keenly, but it thus leaves her helpless and without resource in herself if poverty comes upon her. Since from the imperfect development of her powers she is both unfitted for avocations for which she may have been eminently qualified by nature, and unable to command a fair remuneration in those she is allowed to enter. The needle and the washtub—with the wearisome routine and unnatural confinement of the one, and the severely taxing labor of the other, have slain more victims among the "weaker sex" than have the sword and battle of the stronger—at least in our own land and day. And of even the truly feminine calling of teacher, the sex of numberless resources has monopolized the highest offices, and vastly the larger remuneration, even when the woman be granted equally capable and skillful. Ah! who can fittingly portray the anguish of that multitude of women, delicately reared perhaps, and weakened yet more by undue struggle and consequent disease, who sudden the face of our beautiful, bountiful earth—to whom in their helplessness the children of their love look pleadingly for the bread and shelter won for them by days and nights of anxious and wasting, because unrequited, and almost unavailing toil?

The attempt to justify the present inequality of remuneration for the labor of woman, upon the ground that she is not expected to maintain a family, as is man—avails nothing in the face of facts such as these which meet us from day to day.

And how extreme the cruelty, or, how unpardonable the thoughtlessness, which after denying her humanity and its rights, leaves her thus exposed to all its burdens. If woman's were the weaker nature, and since it is so physically under the artificial habits of civilized life—how much more needful, how much more magnanimous to give it all that strengthening aliment, that vigorous training and that abundant opportunity which should develop and enrich its native resources, and fit it the better to enable a dependent life, or to enter, if desired or needful, one of honorable and successful striving.

And is it any marvel that under the pressure of all these evils, or foreseeing them and in the hope to escape them—so many rush into the refuge of matrimony—desecrating its altar with perjured lips and unanointed hearts, giving body and soul into the keeping of another, without the love that can alone sanctify the gift, and make pure in the sight of Heaven, the giver and receiver? Or that yet others, sinking perhaps under years of unavailing struggle, openly make merchandise of their virtue, bartering their glorious birthright of purity and peace, for the paltry equivalent of food and raiment? *Theirs* is the sin, and upon them be its responsibility who create or who suffer these fearful extremities, who have virtually profaned the beautiful sacrament of marriage to a necessity, by making existence otherwise so much a curse—who hold the one sex well nigh blameless for a sin to which their only temptation is a base pleasure, while they suffer it to be forced as almost the lone chance between life and death, upon multitudes of the other!

And in these last, and those included therein, we have touched upon evils whose lowest depths are beyond the reach of soundings. For in just so far as the true marriage is beautiful in the significance and in the reality of the soul-union implied, in the high integrity of its devotion, and the purity of its one-crowning love—in so far as it is strong through its innate unimpelled attrac-

tions, strong in that its tie is a spiritual one growing out of spiritual needs and under the eternity of spiritual law—in just so far is the false, the horrible mockery of a substitute, despicable in its motives, destructive in its influence to all true high life, weak and worthless in the restraints, and cruel in the galling torture of its purely external bonds. Created so preeminently to love, and yearning yet more for its equal return, and with an added and morbid intensity because of an education which has left her scarce anything but this one resource, and given her too much this one aim—who can know her agony of soul when that last hope and happiness fail her, through false or forced relations? Or who can measure the guilt which permits these untold evils? And in the civil wrongs done woman as in the social, the numerous evils resulting therefrom, are as varied in kind and in degree as are the individuals or classes to be affected thereby. But to all these comes an inevitable loss of self-respect from the indignity done the nature—a settling down despairingly into lower aims and more selfish pleasures, than would have been the first, free choice—and thus are the inordinate vanity, and childish love of display of the one class begotten and nourished, and the low pains-taking of another which crushes the germ of an all-reaching intellect beneath the tread of its ceaseless round of kitchen and parlor drudgery. And the unquestioning thralldom to forms and ceremonies and stereotyped traditions and charities, in which their natures find stay and stimulus and exercise, of yet another class. Very much of the fervor of the enthusiasts, and recluses and martyrs of other days—of whom so many were women—will be found to have arisen from that exclusion from all other aims, and action, which left to them only the stake and the cloister, as fields for the high daring and bold endeavor to which a richly-endowed nature ceaselessly prompted. The world has never yet conceived the beauty and gain of spontaneous, unlettered woman-action. It is but just beginning to realize and appreciate that of man, through the experiment of our youthful Republic. It will yet learn that woman nature, like "poor human nature," over which so many homilies are read, is not so utterly worthless after all, and that whatever of good there is in it, is most quickly kindled into activity and growth, by just recognition and kindly trust. The depravity may be found more in the selfishness which while it would itself be free, can yet cruelly fetter another—and in the scepticism which conceives of an omniscience whose workmanship needs finite aid and appliances for its self-support, and finite wisdom for its guidance.

We know not whether in all the wrongs practised towards woman, the folly, or the cruelty be the greater; or whether she or her brother be in the broad final fact, the greater sufferer. For surely as the water cannot rise above the level of its source, so surely cannot man reach the stature of full, glorious manhood, until she who moulds him, body and soul, so much and so truly after her own order of being and development, shall be free to cultivate, and encouraged to use, those powers physical, mental, and moral, which make up the wealth of her nature—until she be recognized in her self-sovereignty, all her gifts and graces quickened into spontaneous exercise by such recognition; all her being electrified by the holy ambition to justify it, and by the delight of enjoying it.

And here we "rest" our argument, confident of the verdict of all candid minds. For having taken our stand upon the broad basis of woman's undeniable humanity, and claimed from thence its rights as a matter of strict justice—we have virtually forestalled all answer and all objections. If she be granted human, with human faculties and human needs, then are the rights of humanity for the protection of these faculties, and the supply of these needs, assuredly hers—and no accident of sex, no prejudged inferiority, no plea of expediency, or fear of consequences can at all militate against the soundness of the argument, modify the injustice of withholding, or the rightfulness of granting such rights. We have moreover fortified the main argument by adducing the evils which have arisen from the heretofore false theory and practice—and incidentally suggesting the inevitable gain and good of the right.

It remains only to add yet other considerations, not as at all necessary to the argument, but yet of weight to those with whom Justice is too often made secondary to a mis-called expediency—and for the removal of objections which oftentimes avail to hinder the perception and acknowledgment of an otherwise palpable truth.

Gladly as we would hail the day when woman as well as man should be relieved from servitude to mere mechanical drudgery,—beautiful as is our ideal of the woman-life in its highest aspect, as a Priestess of grand and holy mysteries, set apart from vulgar uses and wearing her robes of office unsullied by contact with the earthliness and sordidness of the outer court—we must yet recognize the necessities of the present time, and provide well and wisely therefor.

Earth is not now an Eden, or yet a "Paradise

restored"—life is not all a summer dream—nor man always unselfish and trustworthy. And since these things are so—since woman cannot always be certain of an abundance through the aid or efforts of another—since "the protector" she may have is liable at any time to fail her; and since she ought not to be forced to accept one—to save her body by sacrificing her soul—we claim that only justice demands it as a right of her being, but all reason and wise expediency enforce our plea that her individuality be fully recognized and thoroughly developed, that so she may meet successfully the exigencies of life.

We know that again conservatism will shake its hoary locks, and repeat its olden and senseless prophecies. Now as in the days of our Fathers, it will forbid that rights be granted, and freedom made universal, lest they be abused. As heretofore the Scriptures "must not be trusted with the people, lest they falsely interpret them"—nor universal suffrage granted "lest the rabble vote away the houses and homes of the more fortunate;" so to-day, it will be clamorous for "propriety," and "fearful of indiscretions," and confident that

"Final ruin will surely drive
Its ploughshare o'er creation."

if once woman be allowed freedom of will and action, and thorough development. Sadly, strangely do they distrust the Almighty, who would hold in check with puny arm, the forces he has assigned a part in the economy of life.—Greatly do they misjudge who struggle thus to their own undoing. Too little of faith have these fearful ones in the wisdom that balanced with exquisite nicety the delicate mechanism of the woman-soul, and all unskillfully have they read the history of the past. The Earth has not been shaken from its orbit, the State from its security, the family from its fealty, nor Woman from the integrity and purity of her original creation, because individuals of her sex have more or less frequently risen by the power of an all-impelling nature, or a favoring array of circumstances, beyond the usual limits. Because a Semiramis, a Cleopatra, an Elizabeth have reigned over subject nations, the sex is not corrupted by an insane and insatiable lust for such dominion. Nor because they were coldly ambitious and arrogant and stern—is woman necessarily so, if vested with power, for a Margaret of Scotland, an Elizabeth of Hungary, an Isabella of Castile, a Josephine, and many others in the self-same sphere of action, disprove the allegation. Nor yet because a Godiva, a Joan D'Arc, and a Charlotte Corday under the inspiration of a pure patriotism and a lofty enthusiasm, set at defiance the scorn of the senseless and the mockery of the heartless, has woman as a sex rushed headlong into personal exposure, conflict and notoriety. Nor yet again because a Somerville, a Herschell and others have won honor in the pursuit of the exact sciences—and capable women in other times and lands, and in our own a Blackwell and Hunt have courageously entered the laborious department of medical study and practice, and lived to justify the venture by an enviable success; have all indiscriminately sought to follow in their footsteps.

Long centuries ago a Greek maiden of large and varied learning, becoming afterward Empress Endocia, on a pilgrimage to Jerusalem, delivered an oration in Latin before the Senate at Antioch.—In the fifteenth century, Cassandra Fedele, a Venetian lady, thoroughly versed in the languages, ancient and modern, and deeply read in philosophy and theology, taught publicly in the celebrated University of Padua—maintained discussions with its most eminent professors, delivered a Latin oration before the Doge and Senate of Venice, and received many and repeated tokens of admiration and approval from kings, popes and people. Helana Cornaro, another daughter of Venice, in the 17th century, received the degree of "Mistress of the Liberal Arts," at the same renowned University—signed at Padua in the Cathedral church, because the college halls could not contain the vast concourse of persons present. And it is added of her that she would also have received the degree of D. D., but for the opposition of the Arch Bishop. In the 16th century there lived also, St. Theresa of Castile, before the authority of whose writings the learned of her church have ever bowed, whose manuscripts are kept carefully locked in the royal palace of the Escorial, and whom the artist has represented as bearing with modest mien the symbolic pen, which save in this illustrious instance has been given to none but fathers and doctors of the church; with whom indeed two of their Popes have ranked her. Early in the 18th century, Maria Agnesi, a Milanese maiden of noble birth, encouraged by her father in sharing the studies of her brother, made so rapid progress that at the age of nine she composed a Latin discourse in favor of the liberal education of women—at eleven read and spoke the Greek—studied and mastered the Hebrew, and nearly all the modern languages—afterwards turned her attention to mathematics, delivered one hundred and ninety-one discourses in the presence of the most distinguished people of Milan, and produced her "Analytical Institutions," a work which first drew attention in Italy

to Algebra, and pronounced by Fontenelle in the name of the French Academy the best ever written upon the subject. She was received afterward as member of the institute of Bologna and made honorary reader to the University of that city, by Gregory XIV.

Later than all these and in the department of moral effort Elizabeth Fry, Dorothea Dix and Lucretia Mott, have followed their beautiful mission of active public labor in behalf of their sex. And in regard to each and all of these, historians, biographers and contemporaries have borne abundant and uniform testimony to the purity and delicacy of their nature, the beauty and happiness of their home-life; which not all this labor, or learning, or publicity, or pomp, had in the least degree impaired. No where in the past can we find more beautiful instances of womanly life, no where in romance more glowing and touching recitals of conjugal and maternal love—than among these very Queens, and women of deep learning and noble striving. And aside from this testimony to the beauty of their social life, History is eloquent with the records of their wise benevolence. The magnificent public charities of France and Russia are the offspring of womanly thought and effort. Mary of Russia, Mother of Nicholas and Alexander, originated an improved system of education for girls; founded numerous educational institutions; established the first institution for deaf and dumb in Russia; and numberless asylums and hospitals for widows, wounded officers and soldiers, and the sick of all the poorer classes—endowed these liberally, and added yearly to their resources, even from her own funds—and undertook indeed the general and active superintendence of all the charitable Institutions of Russia. Noble women of France in the 17th century laid the foundations of those admirable and world-renowned charities—the General Hospital—the Foundling Asylum—the Institution known under the name of St. Plagie, for reclaiming the abandoned of their sex—and numerous Institutions lesser and auxiliary to these. Isabella of Castile was the first sovereign who attempted to mitigate the horrors and sufferings of war, by the appointment of surgeons in the army.—And early as the 7th century, Bathilda of Britain, raised afterward to the throne of France as wife of Clovis 2d, eradicated *simony* from the Gallican church, and used the most persevering efforts to abolish the slavery which then prevailed so universally. She repealed the tax which often obliged the peasants to sell themselves to meet it—gave to all free men the right of property, and declared them citizens of the State and "holding Christianity to be utterly at variance with slavery, gave strict command that no Christian should ever be made a slave."

The efforts upon the part of women in England in our own day or immediately antecedent, which resulted in the emancipation of slaves throughout the entire British Empire—the labors of Mrs. Fry and Miss Dix which have wrought so great changes in prison discipline and the treatment of the insane, and the active agency of multitudes of true women both in the cause of Temperance and Anti-Slavery, are too well known to need distinct mention.

In all these, isolated cases as they are of the many which abound in the records of womanly life and action, there is given a pledge for the future, which the honestly skeptical cannot but heed, and with her nice discrimination, delicate intuitions, keen sense of fitness, and conservative zeal for proprieties, none need fear that she would play more

"Fantastic tricks before high Heaven,"

either in the exercise of power, or the choice or conduct of a calling, than her brothers now do. The natural endowments, the educational development, and the physical fitness are better indications of the proper avocation, than any arbitrary provisions or prohibitions can be; are indeed the only reliable indices; while the failure or disgrace in an injudicious attempt, would be with woman as with man, a sufficient safeguard against its repetition.

But we are often told, "that granting woman to be not justly dealt with in all cases and in all respects—yet is the 'tyranny' of which so much is said, fictitious, and the evils thereof greatly exaggerated—and therefore the efforts in woman's behalf ridiculous and superfluous. But reverse the case. Ask any man of all the opposers, if he would consent to even a theoretic subjection. Ask him further if he would yield to a curtailment of his freedom in any one particular? If he would tamely consent to be considered beneath the dignity of citizenship because forsooth he might unfortunately have inherited a delicacy of constitution, or fallen victim to a disease which rendered it difficult or dangerous to reach the ballot-box? Or if he would calmly brook being denied the rights of a citizen, because indeed his fellows presume to judge his intellect inferior to their own—while others, beastly and besotted to the last degree, were recognized and protected as such? It were useless to interrogate farther.—Rising in the just pride of his manhood he would dash aside all such insulting evasions, all such unjust assumptions, and demand the naked right to

be a man, equal in that great fact to any other!

And already History with her unbribed voice, and many-phased facts, has again and again answered these questions. A fancied wrong, a paltry assumption of acres, a three-penny tax upon luxuries, have been proudly spurned as the fruit of beginning of all evil, and courageously resisted to the shedding of seas of blood. And is not human nature the same in kind in both sexes.—Is not a wrong toward the one as unjust and cruel as towards the other? Is not tyranny the same injustice exercised toward the weak, as toward the strong? And even admitting the evils not to be universal, and the discontent under them but partial, we claim such admission as an equal argument in favor of the relief of those who do suffer, and as an added evidence of the subtle effect of the past wrongs upon those who do not conscientiously suffer. For not only ought not the one class who enjoy a lot of ease and wear a seeming of content, to stand as the representatives of the numerous class with whom it is far otherwise, but the fact that while the many suffer, the few can be content, and even cruel in their heartlessness, betrays the depth of their debasement, the extent of the evil which, however unconsciously, has yet deeply degraded them. Doubly, trebly wronged—her nature misapprehended, mis-directed, and undeveloped, it is scarcely surprising that woman has sunk down into almost content under the arbitrary routine, the worse than Procrustean process to which she is condemned—the false life assigned her. And it is an insult, rather than an argument, to meet her with this same apathy as conclusive evidence that no evil exists, and no effort need be made. For were not her sensibilities altogether blunted; had she ever so much as a chance glimmering of her primal destiny, she must at least appreciate the struggles of another toward its accomplishment.

But moreover, we assert that woman even now would be aroused to effort in her own behalf, if sufficiently free from prejudice to be candid in thought and action. It is truly amazing how much mankind are swayed hither and thither by cowardly fear of each other. A woman dare not be true to her own convictions, dare not avow a sympathy she deeply feels, or sanction an effort she sincerely approves, through fear of some man, her husband, or another, who is known to be unfavorable; while this same man is opposed perchance solely because this or another woman to whose influence he yields more than she is aware, or he will avow, is an opposer. And thus the world over, men and women play falsely, stain their souls with hypocrisy and burden their lives with deceit, this fear of the frown of their fellows; when a true, high life, would dispel the fear and displace the frown, as the brush of an eagle's wing the frail webs of its way; sweeping on as unconscious of their presence, and reaching and reveling in an atmosphere as pure and grand as that for which he soars.

Again we may hear it asserted, that no law can reach the evils of the married life; that all our efforts after such are unwise, that any division of interest between man and wife would but aggravate the evils already existing. We confess that between the upright and truly united, there need be no law. But while man's nature and temptations are what they are—while the mass of woman-kind are exposed to numberless vicissitudes, and to oppression from the bad—we claim that law should interpose to protect them in the possession of their own earnings and patrimony.—And we cannot believe that any good man who proves his manhood otherwise, will feel it dishonored by yielding a hearty obedience to such law, for the greater good of the greater number. By such recognition of her rights to her individual property, woman would be freed from the crushing consciousness of unjust dependence, be elevated by the exercise of her own prudence, and dignified in the bestowal of her own charities, and in multitudes of cases protected against the necessity of divorce, in order to obtain a sufficiency of what is justly her own, for the maintenance of herself and her children.

But we do not regard law as the only instrumentality, or indeed the primary. We seek first and hope most, from the might and the right influence, of a correct public sentiment. Let but the individuality, the independent self-hood of woman be recognized and held sacred, and the light of this truth will not only kindle into being just law, but will enter where no law can reach. The weak or the wicked man will not venture to exercise an unbecoming and unholy authority over the woman whose individuality and its rights he has learned to respect as equal with his own—or even the good, to claim by virtue of any tie or any position, an unquestioned dominion over her conscience and her nature.

Whatever there may have been of a childish strife for supremacy in the attempt to limit woman to a partial and fettered life, will be found vain as the binding of an athlete's muscles with cords of tow. By the very necessity of its own nature, mind is superior to all material forces and above all prohibitions, and will more and more assert its own supremacy. He or she who has the greater intellect, the nobler character, is inherently the stronger, the superior; and of right, the ruler. All struggles against this law of the being, serve but to render more wretched an ill-adjusted life, and to display the ignorance and selfishness of the strugglers. Wiser were it to fall reverently into the harmony of the universe, rising by its own sure laws into higher spheres of wider vision and nobler victories.

How miserable and unmanly seem all the evasions of those who have not courage to meet boldly, or charity to meet kindly the appeals of their sisters. Standing themselves upon the broad foundations of the great truth that all men are created free and equal, and realizing with all the zest of present experience and the memory of past struggles, the high benefits of such position; they yet hesitate to lift those of their own kindred, their wives, sisters and mothers, upon the same plane of ample vision, free effort, and ennobling influence.

We know that by many this movement is considered the effort of a few unfeminine spirits, who from a craving for notoriety, have raised a valorous outcry about they scarcely know what; and been joined therein by other embittered ones,

roused to rebellion by the evils of their own extreme circumstances. To those who speak thus ignorantly of the actors, we have but to commend a candid acquaintance with them, and a courteous forbearance with any who have painfully suffered; and to those who decry the action as groundless, we can but commend our argument and its corollaries, as ultimate refutation. If with such cause as here elaborated or suggested, woman be not justified in feeling and action such as ours, we know not by what process of

"Subtle sophistry's laborious forge."

she may be held blameless in any action of her life, which in the least infringes upon the rigid seclusion of the Turkish Harem. And if among the many who receive or proclaim these truths there should chance to be an occasional one not fitted to gain them credit with the fastidious, or to win approval from the captious; we can only ask that the failing be honestly charged as in other cases, to the account of an inharmonious character, an unfortunately repulsive nature, or cruelly tortured life; and not to the discredit of the truth. We insist only, that here and every where, whatever of truth may be uttered shall be canvassed upon its own claims, and received upon its own intrinsic worthiness.

And if in the writing of all this we have seemed severe or stern, we have only to plead that such seeming has arisen altogether from the character of the facts treated upon. Our subject has risen to the dignity of a question in ethics before the world, and we have endeavored to meet it as such, argumentatively and critically.

THE LILY.

SENECA FALLS, N. Y., FEBRUARY 1, 1853.

\$10 PREMIUM.

The agents of the Woman's State Temperance Society in travelling through the country, have continually felt the need of more efficient tracts on the subject of Temperance. Hitherto we have purchased tracts of the Men's State Temperance Society; but we find they do not fully meet the wants of the people, dealing more in statistics—dwelling more on the surface of things, instead of going down to the great foundation principles on which this cause rests. We propose to publish our own tracts in future, and to lay before the people our views on this great moral question.

That we may more fully bring into this cause the feminine element, and incite the women of our State to more zealous and efficient action, we propose to enlist their sympathies and their talents in the great work before us, by engaging their pen in the work of producing a series of Temperance Tracts. The sum of TEN DOLLARS will be paid to the woman who shall produce the best tract entitled "THE DUTY OF THE DRUNKARD'S WIFE," the tract to contain either four or eight pages. The manuscript may be presented at the time of the Annual Meeting of the Society to be held at Rochester, in June 1853. Or they may be directed at any time previous, to MARY H. HALLOWELL, Rochester, N. Y., or to ANELIA BLOOMER, Seneca Falls, N. Y. The articles will be submitted to an intelligent committee chosen by the Convention, and the premium paid according to their decision. All manuscripts submitted for the premium, to become the property of the Society.

By order of the Executive Committee,
ELIZABETH C. STANTON, President.

Temperance Tracts.

A variety of tracts designed to show the duty and influence of women in the temperance cause, have been published by the Women's State Temperance Society, and will be furnished to Societies or individuals wishing them for gratuitous distribution, at two dollars per thousand, or five hundred for one dollar.

A number of these tracts have been left with us for disposal. A letter, post-paid, enclosing an order and remittance, directed ANELIA BLOOMER, Seneca Falls, N. Y., will insure the prompt return of the tracts by mail, with postage paid thereon.

THE GREAT TEMPERANCE DEMONSTRATION AT ALBANY.

In other parts of our paper will be found a pretty full report of the proceedings of the Women's Temperance Convention, held in Albany on the 21st ult. The report of the Secretaries did not reach us till the report of the *State Register* of the morning and afternoon sessions was in type; when it was too late to make a change. We have added a little from the Secretaries' report, and given more correctly the names of committees than they appeared in the *Register*.

We did not reach Albany till the afternoon of Thursday, and consequently were deprived of the pleasure of attending the men's meetings and listening to the stirring eloquence of NEAL DOW, GOUGH, BEECHER, BARNUM, JEWITT, and other distinguished advocates of our cause. We learn that the meetings were largely attended, and that great interest and enthusiasm was manifested throughout.

Our interest, and sympathies, and hopes rested more particularly with the Women's Meeting. While women are invited—nay, urged to labor in the cause of temperance, they are not permitted to take part in the deliberations of men on the subject, or to let their voices be heard in his councils. It becomes them then to hold meetings of their own for deliberation and counsel, that their hearts may be strengthened and cheered for the prosecution of the great work before them. It becomes them from time to time to assemble themselves together, to talk over their

plans, their hopes and determinations, and to send forth from their vast assemblage a voice that shall reach even to our Legislative Halls, declaring their right to life, liberty and happiness, and demanding that they be freed from the cruel wrongs and oppressions imposed on them by existing laws and customs.

We went to Albany with the expectation of witnessing a large and interesting meeting—and our expectations were more than realized. It was truly a sight to do the heart good, to see gathered together here men and women from all parts of the State, who were united in one common cause, and laboring for one common object—all hopeful and determined in their purpose.—To us it was a happy time, a blessed meeting of kindred spirits—an era in woman's history never to be forgotten.

As our eye wandered over that vast sea of heads, our thoughts reverted back to a scene which transpired in that same city of Albany one year ago. Now how changed the scene! How different the prospect!

One year ago a Woman's Temperance Convention was called, to be held in Albany. A little band of women—we never dared tell how small the number—sembled themselves together, we believe in the same church in which the convention was now held. The meeting was organized, officers appointed, an address, and two or three letters read, and the meeting adjourned. The proceedings by accident found their way into one of the temperance papers, and thus came to the notice of its readers; but the editor took care to counteract the evil they might do, by condemning the movement in the same paper that contained the report. Other papers took no notice of the matter, and few persons are aware that such a meeting was ever held. But witness the results! From this little beginning—unnoticed, denounced and suppressed, has grown the mighty throng who now come up with earnest hearts, and anxious hopes, to listen to the words of truth that may fall from woman's lips.—The most popular and conservative Journals of the day spread the whole proceedings world-wide, and Ex-Governors and Legislators hesitate not to give us their countenance and aid.

Truly the past year has been one of great interest and importance, and the Woman's State Temperance Society has cause for joy and thankfulness, that its labors have been so blessed, and attended with such promising results.

PRESENTATION OF PETITIONS.

We found on our arrival in Albany that no plan had been decided on for the presentation of petitions—that matter being left entirely to the committee on petitions—Mrs. Vaughan and ourself—to arrange as we thought best. After conferring with Hon. Silas M. Burroughs, of Orleans, and others as to the proper course to be pursued, we decided to present ourselves in person on the floor of the House, petitions in hand, and claim the right to be heard by our law-makers in our own behalf, and in behalf of the many thousand women of our State whom we represented. Miss Clark, of Le Roy, and Mrs. Albrow, of Rochester, both travelling agents of the Woman's State Temperance Society, were added to our committee. We then delegated Miss Clark to act as chairman of the committee in our place, and resigned to her the honor of being the first woman in our country to exercise the right of appealing in person for protection at the hands of our rulers.

When the hour of meeting arrived on the morning of the 21st, we proceeded to the church, where we remained about an hour, when our committee quietly withdrew and proceeded to the Capitol, where we were met by Mr. Burroughs and escorted by him to seats within the bar of the House.

We copy from the *State Register* the proceedings in the House:

Mr. BURROUGHS said there was a deputation of ladies in this House, with a petition of 23,000 ladies for the Maine Law, and requested permission that the deputation might present the petition in person, and give reasons for a compliance with the petitions.

Mr. HASTINGS hoped leave would not be granted.

Mr. MILLER hoped as ladies suffered most from intemperance, that this request might be granted.

Mr. O'KEEFE said the permission appears to me to be a foregone conclusion, and I would suggest that we submit to the imposition as gracefully and as elegantly as possible. Sir, as this is a most extraordinary application, so let it meet with a most extraordinary reception. When ladies are solicitous of leaving the holy sphere in which "nature and nature's God" has so beneficently placed them, and when they are desirous of emulating the sterner sex in the race for fame and glory by mingling in the world as lawyers, statesmen and generals, they should be gently taken by the hand, and encouraged in their manly and it may be unfeminine aspirations. Let these high minded, high strung and spirited women—who discard as worthless the antique dress of the Elizabethan age, and glory in the more modern habiliments of jackets and pants—let them walk down the middle aisle of the chamber, and with a masculine stride, which so admirably becomes such female delicacy as theirs, present their peti-

tions; and while, sir, I am thus explicit on this preliminary subject, like my friend from Kings, I desire it to be distinctly understood, that I shall reserve my opinion on the main subject, till the proper time arrives.

Mr. BURROUGHS had nothing to say in reply to the gentleman from New York.

The request was granted by a strong vote.

Mr. BURROUGHS then escorted the committee of ladies, viz: Miss Emily Clark of Le Roy; Mrs. Bloomer of Seneca Falls; Mrs. Vaughan, of Oswego; and Mrs. H. A. Albrow, of Rochester, and introduced them to the House.

Standing, with her associates, midway of the centre aisle, Miss CLARK spoke as follows, in a very distinct tone:

MR. SPEAKER AND LEGISLATORS OF THE STATE OF NEW YORK:—We come to you in behalf of 23,000 women—wives, mothers and sisters—of this great commonwealth, to petition your honorable body for protection. We ask protection, that our hearthstones may not be desolated—that the little ones around our firesides may not be rendered more than fatherless; we ask protection, that our sons may be saved from the drunkard's doom; we ask protection, that our husbands may be saved from the destroying power of the spirit that dwells in the intoxicating cup; we ask protection, that all that is sacred to the homes of the Empire State may not be considered of less moment than the 2,685,900 invested in the liquor traffic in this State; we ask you to pass a law entirely prohibiting the sale of intoxicating liquors as a beverage; and we most respectfully but earnestly solicit the early attention of your honorable body to our petition.

She concluded by tendering the thanks of the committee to the House for the courtesy shown us on this occasion.

At the close of the address, the petitions were sent up to the Clerk's table.

Miss Clark performed her part nobly, and to the admiration of all who witnessed the scene.

After remaining about half an hour in the House, receiving the congratulations of a number of Members to whom they were introduced, the Committee retired. The announcement at the Church, of the success which had attended our mission to the Capitol, called forth a perfect uproar of applause. The affair passed off most happily, and to the entire satisfaction of all who took part in it.

We are personally under many obligations to Mr. BURROUGHS, for the counsel given us, and the kind and gentlemanly manner in which he devoted himself to our service on the occasion of the presentation. We feel that his advice was good, and that in following it we have gained much for the temperance cause—much for woman's cause—that a step has been taken, a point gained, which will tell for good on the future history of our country. The women of our State will have cause to remember him long as a champion of their rights—and should he ever again come before the people for their suffrages we hope the women will do what they can to elect him.

The number of petitions presented by the committee was not as large as we hoped it would be. Many women signed the petitions with men; and we are told that the Daughters of Temperance, thinking the meeting of Friday was one of the State Society exclusively, preferred sending in their petitions by themselves, to joining us and taking them up in a mass to the Legislature.—Thus it will be seen that the number of petitions for a prohibitory law far exceeds that mentioned by Miss Clark. Some two thousand names reached us too late to be presented with the others. These have been placed in the hands of men who will see that they are properly cared for.

¶ We hope none of our lady readers will pass by the very refined and gentlemanly speech of Mr. O'Keefe, of New York, on the occasion of the petition presentation. They should know who are their champions, that when opportunity offers they may discharge the debt of obligation.

Mr. O'Keefe is a young man, and like many other boy-men, imagines himself a great personage; but he may find that he has aspired to soar beyond his strength, and as a natural consequence will fall back to his proper level. He no doubt thought himself on the popular side, and aimed to be very witty at the expense of the ladies.—But the tables turned against him, and he only gained odium where he looked for applause. Poor fellow! his wings were soon clipped and his fall a speedy one!

The Tribune says Mr. O'Keefe will live to repent of this speech. Ah! he has already repented, and that within half an hour of its utterance. He expressed himself to that effect to several Members, and announced his determination of apologising to the ladies. We hope the ladies will all accept his apology.

¶ The address of ANTOINETTE L. BROWN, to the Legislature, and the letter of S. J. MAY, reached us too late to appear in this number.—We give a brief synopsis of Miss Brown's remarks, copied from the Tribune, and reserve the more lengthy one, as also Mr. May's letter for our next issue.

¶ WM. RICHARDSON will take charge of all petitions of women, sent to him post paid, and see that they are presented. His address is 60, South Pearl Street, Albany.

The women of our village who circulated the petitions for the Maine Law are entitled to much credit for their efficiency in the work.—The petitions of women numbered over six hundred.

One man alone, a reformed drunkard, circulated a petition among our voters, and obtained over four hundred signatures. We think no place of equal size has gone ahead of us in the matter of petitions for a prohibitory law.

To CORRESPONDENTS.—A mass of communications have accumulated on our hands, which it will take some time to wade through. Many of them probably will never appear; as we find that even a semi-monthly paper is not enough to contain the half of the matter sent us for publication.

This number is devoted to the proceedings of the Convention to the exclusion of other matter. We hope to be able to give some of our correspondents a hearing in our next.

WOMEN'S STATE TEMPERANCE CONVENTION.

Reported for the Daily State Register.

FRIDAY, JANUARY 21.

The body assembled at the State street Baptist Church this morning. The house was crowded with ladies and gentlemen, and the meeting was called to order by Miss Susan B. Anthony, of Rochester, and opened with prayer by Rev. Antoinette L. Brown. Mrs. M. A. THOMPSON, of Albany, was chosen President; Miss E. CLARK, of Le Roy, Mrs. ALBRO, of Rochester, and Mrs. WETMORE, of Canajoharie, Vice Presidents; Mrs. L. N. FOWLER, M. D., of New York, and Mrs. MARY C. VAUGHAN, of Oswego, Secretaries.

Mrs. Thompson, on taking the Chair, remarked that the honor was one she had not anticipated, and she hardly considered herself competent to the duties of the position. She thought that whatever might be said as to the propriety of the movements generally for the enfranchisement of woman, there certainly could be nothing valid urged against woman taking an active part in the efforts now going forward for the suppression of the rum traffic. This question is one which comes home to woman with peculiar force, and in which she is deeply interested.

The following ladies were chosen a committee to report resolutions for the consideration of the Convention, viz:

ANTOINETTE L. BROWN, Henrietta, MARY S. RICH, New York, ANGELINA FISH, Victor, ELIZA M. SHOVE, Easton, Mrs. VOORHIES, Amsterdam.

The following ladies were appointed a Finance Committee: S. B. Anthony and H. A. Albro, Rochester, Urania Hunt, Elmira, Mrs. A. Britt, Medina, Mrs. Wm. H. Burleigh, Albany, Lucy J. Bullock, Ellsburgh.

During the absence of the business committee, the convention was addressed by Rev. Mr. Armstrong. Mrs. L. N. Fowler, M. D., also made a brief and very sensible speech, on the necessity of a prohibitory law, &c. Dr. Fowler was followed by Mr. Barlow, of the Temperance Mirror, who urged the ladies to push forward with energy the great cause which they had so nobly taken in hand.

The business committee reported the following resolutions:

Resolved, That as intoxication is temporary insanity, the drunken man is no more capable of rational action than any other crazy man—therefore,

Resolved, That the drunkard's guilt consists in making himself drunk; and that the drunken man who does not commit robbery or murder is just as guilty as the drunken man who does commit robbery or murder.

Resolved, That the man who makes his neighbor drunk, is morally guilty of all the crimes which a drunken man is liable to commit.

Resolved, That the powers that be which license a man to make his neighbor drunk, are also morally guilty of all the crimes which a drunken man is liable to commit—therefore,

Resolved, That the whole license system is a system which is accessory to murder, robbery, and every other species of crime; it is a system compounded of lawlessness without one ingredient of law or equity.

Resolved, That any statute which aims to regulate evil is as vile and lawless as the evil itself.

Resolved, That we must have a law to suppress the evils of intemperance, and that we will not cease to demand it of our legislators until it is finally obtained.

Resolved, That if we were in possession of the elective franchise, we should deem it our duty to choose, as our own representatives, advocates of the Maine Law; and that we cannot approve the practice of first voting for anti-Maine Law men and then petitioning them to enact the Maine Law.

Rev. Miss Brown, who as chairman of the business committee, reported the above resolutions, advocated their adoption in a speech of much force and point, and concluded by saying that we must have a Maine Law—we demand it as a right, and we will have it.

The resolutions were unanimously adopted.

Miss Emily Clark rose to say that a very strange thing had just taken place. A committee of woman had waited on the Legislature, had been admitted on the floor of the Assembly, made a brief address to the august body there convened, and presented the petition of 25,000 of the women of the Empire State, praying the passage of a law to stay the flood of intemperance which is carrying sorrow, desolation and death to so many hearthstones by stopping at once and forever the traffic in rum.

Miss Clark thought as women could not vote, it was very proper for them to humbly petition our law makers to pass such laws as are necessary for their protection, and if the Legislature re-

fuse to pass the Maine Law now, they mean to come up next year, with five hundred thousand petitions, instead of twenty-eight thousand.

She thought it unbecoming and unmanly in men to petition; their business was to vote, and she advised them to go home and pay very particular attention to that duty, and see to it, that they elect such men as will do their duty without being importuned with petitions.

Susan B. Anthony explained, that this meeting was not a meeting of the Women's State Temperance Society; but a State Mass Meeting or Mass Convention of Women devoted to the temperance cause. She then, for the information of those present, explained the nature and objects of the Women's N. Y. State Temperance Society, by reading the constitution adopted by said Society.

Adjourned to half past 2, P. M.

AFTERNOON SESSION.

Long before the hour of meeting the Church was densely filled, and Miss Anthony was called to address the audience. She defended the right of women to participate in the discussion of public affairs. They had heretofore been silent, and thrown the duty entirely upon the other sex of the public advocacy of all reforms. But, said she, has not God given us souls—reason? Was it then meant she should be silent? Mental and moral advancement were the objects of existence. Are woman's advantages equal to those of man in this respect? After marriage the husband participates in the discussion of all public affairs; has opportunities to read and to enlarge his mind; the wife is confined to the kitchen and engaged in the cares necessary to render his home comfortable; she has no time to increase her powers by discussion; no time to develop her mind by reading. Custom prevents woman's development—keeps her back from the fountains of eternal truth. She is kept mute and ignorant when her duties and her destiny require that she should have all the opportunities for improvement that man possesses. It was her's to exert a good influence over him; yet how is she to do this when she is less wise? Had women possessed that knowledge of public affairs that the men were in possession of—had they had that knowledge of candidates and of their principles the election would have resulted differently, and there would now be no doubt of the passage of the Maine law. Thanks were due to those ladies who had broken the bonds of custom and were rousing the women of the land to thought and action in behalf of various reforms. She closed by announcing a premium of \$10, offered by the State Society, for the best tract on the "Duty of the Drunkard's Wife," to be written by a female.

The hour to which the convention was adjourned having arrived, the chair was taken by Mrs. Margaret Thompson of Albany.

After a brief address from Rev. Mr. Burdick, of Washington county, Mrs. Bloomer arose. She had a very modest appearance and evidently made a pleasant impression on the audience, who apparently expected a bold, loud-voiced woman to claim her name. Her language was pure and her reasoning logical—there was more of argument and fact in her remarks than usually characterizes the address of women. She commenced by giving the statistics of intemperance—the property destroyed—the drunkards made—the business disarranged—the widows and orphans created by the liquor traffic. So long as the traffic was sanctioned by law, the appalling work of death would go on—the recruiting houses of crime and wickedness would be thronged with victims.

She reviewed the temperance legislation of the country, and showed how futile all had been until a light from the east—the Maine Law—had burst upon them. She paid a glowing compliment to Neal Dow, the author of the law, and classed him with the greatest benefactors of mankind—with Galileo and Cromwell, with Luther and Washington.

The character of the Maine Law, its present results, and the hopes it excited, were explained. It was strange, she said, that when we are permitted to enact laws against all evils which are inflicted by men upon their fellow-men, the cry of unconstitutionality meets us when we attack the greatest of all evils.

Mrs. B. then adverted to the character of the opponents of the law—rumsellers and selfish demagogues, who were willing to advance their personal ends by inflicting sorrow and evil upon community at large.

It is the duty of all good citizens, she said, to reform bad legislation, and to suppress corrupt public councils. She appealed to all patriots to fearlessly discharge their duty.

It was said the Legislature were opposed to the law and would turn a deaf ear to their petitions. They have loved ones at home, whose welfare and safety are dear to them; will they leave them in their present danger from the great destroyer? None can claim to be safe. The highest are debased by this monster; the most exalted are brought low; the most illustrious fall victims to it. Who, then, can say he will escape? Members of the Legislature were called upon by their duty to themselves and their families—by their oaths to enact good and righteous laws, by their hopes of mercy hereafter.

It was woman's duty to ask how she can save her loved ones, and wherefore that duty called them they ought fearlessly to go. In its discharge they could not be out of their sphere, although it might be in the public assembly.

The Resolutions before the convention were then read by Mrs. Lydia F. Fowler, of New York, the Secretary.

Rev. Mr. Newman, of Cherry Valley, said, the influence of women was positive. The peculiar and positive sphere of woman was in training up the youth. All nations have regarded the training of their youth as of the first importance. DRACO composed his laws in verse, and mothers sang them to their children in sweet lullabies. The friends of temperance should rejoice that this feminine element is infused into the reform.

From the ranks of their children come Legislators, Jurists and Divines. He expressed his own gladness that women had taken hold of this subject.—The monuments of Temperance are lasting, and

they will stand. May the ladies see the success of their efforts now, and hope for it in the future.

Miss Clark offered the following resolution:

Resolved, That the thanks of this Convention be tendered to the Hon. SILAS M. BURROUGHS, of Orleans Co., for his kindness and courtesy to the petition committee, and his efficient efforts in securing to the members of that committee a personal hearing before the Assembly.

Carried unanimously.

Miss Clark said there was need that woman's sense of duty should be aroused—that she should act more decidedly, and not shrink from proper responsibility. The interests of men and women were identical—they are not separate.—Their obligations were also the same. Both have influence, and both should exert it. Women had too much neglected their duties—had left all reform for men to accomplish. This was not right. Were all the ladies of Albany to refuse to visit where intoxicating liquors were used—to patronize none who engaged in their sale—to discontinue those who frequented tipping shops, those places would be closed in three months.

Mrs. Mary C. Vaughan, of Oswego, offered the following resolution:

Resolved, That as women, the wives, mothers, daughters, and sisters of the land, we deeply feel the desolation and suffering which Intemperance inflicts upon community; and while we will not cease to pray that the traffic that fosters it may be legally prohibited, we will also faithfully endeavor to answer our prayers by earnest effort in the cause.

She followed the resolution by some remarks, spoke of the influence and necessity of prayer. But God works through human agencies. We must answer our own prayers in a measure. A father once prayed at his family devotions for the poor that they might be fed and clothed. When he had finished, a half-famished child presented himself to beg for food, and was repulsed. The little son who stood by said, "Father why do you not answer your own prayer?" We may have in our souls the "uttered or unexpressed desire" that intemperance may no longer be permitted to desolate and destroy human happiness and human hopes, but by our own efforts alone can this prayer be answered. Mothers gather their little ones around them in the still twilight hour, and pray with them, and teach them how to pray the petition which their Divine Master taught his children—"Lead us not into temptation but deliver us from evil." Have they not something to do towards answering this prayer? Temptation will be all around their children as they issue forth from the sanctuary of home—woman's province—and alas! it invades its sacred recesses. Can they, will they do nothing to remove it? Ah! the mother's heart will answer YES. Wives have something to do to obtain an answer to their prayers. Let them influence their husbands to right political and moral action. They can do it, if they will, to a great extent, and that without the hen-pecking process which a minister of the gospel has recommended during the meetings here. Argument, persuasion, personal consistency will do it. Every woman has an influence and a sphere of action. She should be exhorted then to renewed and greater efforts in this cause. If our Legislature would not give us the protection we demand this year, let the names of 700,000 women be presented to them next winter, attached to a petition for the Maine Law. This is but 700 to each town and can easily be obtained.

Rev. Mr. Cook of Oswego, made a few remarks in support of the resolutions.

A letter was read from the Rev. S. J. May, of Syracuse, apologizing for his absence. He said men were so debilitated and corrupted by rum and tobacco, that his hope for the country rested with the ladies.

Miss CLARK spoke of a lady whose hospitalities she enjoyed while in Buffalo. This lady had been for fourteen years chaplain of the city prison. She visited the prison every Sabbath morning, and would ask the jailer how many had been brought there by drunkenness. Sometimes he would answer all but one, or two, or three; but more generally every individual. What food for thought here. One philanthropic woman is doing a great and beneficent work there in that prison. How many women are aiding to fill our prisons by their acts, socially and financially.

It was then moved and seconded that the resolutions read be adopted. Carried.

Mrs. ELIZA M. SHOVE, of Easton, offered the following additional resolution.

Resolved, That woman is morally responsible for the influence she may exert upon the law-making of our country, as upon minor subjects which appertain to the welfare of society; and as she and her offspring, have suffered untold miseries from the effects of wrong legislation with regard to the traffic in intoxicating drinks, therefore it is her imperative duty to wield her influence in such a manner as will convince her legal representatives of the propriety and expediency, nay, the justice and humanity, of efficiently legislating to restrict altogether the sale of spirituous liquors.

The Convention then adjourned to meet at the same place at 7 o'clock, P. M.; and it was also stated that a meeting would be held in the Assembly Chamber of the Capitol at the same hour.

EVENING SESSION.

Reported by the Secretaries.

STATE ST. BAPTIST CHURCH.

At an early hour the Church was densely filled, and every place where a foot-hold could be obtained was occupied. Hundreds went away unable to get inside the doors.

The meeting was called to order by Miss EMILY CLARK.

Prayer by the Rev. Mr. ARMSTRONG.

Mrs. ALBRO, having taken the chair, Miss CLARK addressed the audience at length—eloquently and faithfully portrayed the evils inflicted upon Woman by Intemperance, and the wants of the present age on that subject. Alluded to the customs of society which binds this evil upon

the community; and their only remedy, which requires to be applied by the people, who are the rulers of the Legislature. Endeavored to show the comparative strength of the rum and temperance community, and the influence they exerted upon the great political parties of the day.—Placed the responsibility of the present state of affairs in the right place,—upon inconsistent temperance men, and called upon voters to stand by their principles. Adverted to Woman's responsibility in this matter, and her duties with regard to this subject in all the various relations of life; and closed with a solemn appeal to the wives, mothers and sisters present, to beware of the influence of that insidious evil.

Mrs. BLOOMER endeavored to show how the action and influence of woman had been crippled by man, and the arguments and practices used to degrade woman below her proper sphere. Applied the corrective principle as illustrated in the relation of parent and child, and very ably and truthfully portrayed a few glaring evils connected with the social system, and their remedy in the hands of women. Alluded to the oppressions which are still put upon her, by the opposite sex, and their cure. Pointed out the means by which women retarded the progress of the cause by want of propriety in the maternal relation, in the social circle, and in the world generally—taking the ground of its being criminally wrong for any woman to remain allied to a drunken husband, and be the medium of transmitting his vices and evil propensities to a helpless offspring—rather turning the tables upon the men, by supposing them in the same position with a drunken wife, and drawing a true and well wrought picture of the consequences that would inevitably ensue.—Laid down the true course for woman to pursue,—to demand her right in the choice of her Legislators,—to maintain her proper place in society and to banish all signs of Intemperance from her family and home, and retain her dominion in her own domestic matters, and family circle—woman's throne,—calling upon woman to do her full duty in view of all the fearful consequences resulting from intoxication—asserted the right of woman to express her opinion through the ballot-box, but advised her to work faithfully in such a manner as should redeem her race from the evils which now surround it on every hand, claimed, at the hands of the legislature, a law similar to the Maine Law, and enlarged upon the duty of women as connected with that subject.

During the address the audience remained very quiet and several times loudly applauded the speaker.

Mrs. ALBRO said she believed it was not generally known that there was a Woman's State Temperance Society. It was organized in Rochester on the 21st of last April, by the selection of officers. Its object was to enlist all women in the State on the side of Temperance, and to exterminate all alcoholic drinks from the social circle. The next annual meeting will be held in Rochester, in June. The day will be fixed by the Executive Committee. She appealed to the ladies to enroll their names on the side of Temperance; at the same time she would be glad to have all the gentlemen present sign the roll.—They would have a voice in all their proceedings except in the disbursements of money. That was left entirely to the women. She concluded by urging all to unite with them in carrying aloft the banner on which was inscribed "No Compromise with Rum."

Mrs. FISH, of Victor, offered the following resolution, which passed unanimously:

Resolved, That as a Society we acknowledge the favor of a kind Heavenly Father in thus far blessing our Cause; and would continue to implore Divine aid and guidance in all our future efforts."

The meeting closed with singing the Doxology, and a Benediction by Rev. Mr. ARMSTRONG.

EVENING SESSION AT THE CAPITOL.

The body of the Assembly Chamber, the cloak room, the lobbies and the galleries were at an early hour packed with a solid mass of human beings, and many were outside in the halls, unable to crowd inside the doors.

Ex-Governor BOUCK called the meeting to order, and took the Chair.

Rev. Miss BROWN then made an impressive prayer.

Mrs. THOMPSON, the President, having arrived, took the chair, still aided by Gov. BOUCK.

S. B. ANTHONY, then read the address, written by Mrs. ELIZABETH C. STANTON.

She stated that it was not an official act on the part of the Woman's State Temperance Society, of which Mrs. Stanton is President, but an individual offering in behalf of the women of the State. The appeal was received with considerable applause.

The reading of the address having concluded, Miss Brown came forward amid much applause, and commenced by stating the results which would attend the enactment of the Maine Law—the comfort which would be established in the homes of the poverty-stricken—the respectable appearance which the drunkard's wife would be enabled to make in society—the education of his children—the decrease of crime—the thinning out of poor houses, &c., &c. These would be a few of the results of the prohibition of the liquor traffic. She referred to the objections raised against women taking part in public movements of this kind, and said that apart from the fact of woman's being so immediately and deeply interested in the effect of intemperance, it was her duty to raise a warning voice, as much as it was man's when there was impending danger.

Miss Brown spoke nearly two hours, in a calm, deliberate manner.

At 9 o'clock the meeting adjourned.

The Women's Convention, at all its sessions, was largely attended, and the friends of the cause feel that it has produced a good and lasting effect. They feel their hearts strengthened and their souls encouraged for further and more vigorous efforts.

LYDIA F. FOWLER, } Secretaries.
MARY C. VAUGHAN, }

AN APPEAL FOR THE MAINE LAW.

Written by Mrs. Stanton, and Read by Miss Anthony, in the Assembly Chamber, Jan. 21.

TO THE HONORABLE THE LEGISLATURE OF THE STATE OF NEW YORK:

This is, I believe, the first time in the history of our State, that Woman has come before this Honorable Body to state the legal disabilities under which, as women, we have thus far lived and labored. Though our grievances are many, and our causes of complaint, if set forth, would be as numerous as those made by our forefathers against their King; yet, in behalf of the women of this State, I appeal to you at this time, for the redress of those only, growing out of the legalized traffic in ardent spirits. We come not now to tell you of orphan's tears, widow's groans, and the blasted hopes of wretched wives and mothers. We come not with statistics to prove to you the enormity of this traffic, its pecuniary loss to state, family and individual. Nor, the amount of crime and misery it brings with it. No! oceans of eloquence have already been poured out, and volumes of statistics written on this question. You all know the wretchedness and poverty produced by this traffic, therefore we come not to reiterate what has been said a thousand times before, but we come to propose to you to do for us one of two things—either so remodel your State constitution, that woman may vote on this great political and social evil, and thus relieve herself of the terrible injustice that now oppresses her, or, be in fact what, as men, you now claim to be, her faithful representatives, her legal protectors, her chivalrous knights.

If you wisely choose the first proposition, and thus relieve yourselves of the burthen of all special legislation for one million and a half of disfranchised subjects, giving us equal rights, as citizens, with all "white male citizens," then we have nothing to ask. Our course, under such circumstances, would be clear and simple. We should not long stand gaping into the heavens as our temperance saints now do, voting rum into high places, and then praying it to walk out. But if you still hug the delusion that you can legislate for us far better than we could for ourselves, and still insist on looking after our best interests, and protecting us in our sacred rights, at least permit us, from time to time, to tell you of our wants and needs. For, is it not fair to infer that in the progress of the race, as man is continually demanding for himself more enlarged liberty, that as his whole being develops, he requires new modes of action, and new laws to govern him, that woman too, following in the wake of her liege lord, may in the course of human events require some new privileges and immunities?

Ist. Then, as our "faithful representatives," we ask you to give us the Maine Law, which has been so gloriously in those States where it has been fairly tried.—Now that we see a door of escape open, from the long line of calamities that intemperance has brought upon the head of woman, we would fain enter in and be at peace. We have long and impatiently waited for you to take some effective action on this abominable traffic, and now, feeling that the time has fully come, we pray you to act promptly and wisely.—Let the work of to-day tell on all coming generations—that each one composing this august body may be enshrined with a grateful remembrance in the hearts of thousands, and thus form a more glorious era on the pages of future history than even the Revolution of 1776. But if you are not prepared to give us the Maine Law, and thus suppress this traffic altogether, then, as you love justice, remove from it all protection. Do not legalize it in any way. Let the trade be free and then let all contracts in which rum is involved be null and void. A man cannot come into court with his gambling debts, neither let him with his rum debts; for what better is rum-selling than gambling, or the rum-seller than the gambler? Then, do away with all license laws, and take no cognizance of the monster evil; for what a government licenses, it does not condemn. Now this traffic is either right or wrong. If right, let it be subject to the same laws as all other articles of commerce; if wrong, let those who carry it on be treated as criminals by the government, throwing on them the responsibility of all the pauperism and crime they directly or indirectly produce.

The present position of our Govern-

ment on this subject is most discouraging to the friends of temperance, and shows a lamentable want of high moral tone in those who make our laws, or those who make our law-makers. To make provision as to how or by whom this traffic shall be carried on, is to recognize, in a certain class of men, the right to take the lives and property of their fellows. Upon what principle do our rum-sellers and distillers form themselves into a great monopoly in our midst, to work all manner of evil, to sow death and destruction on all sides? Because they are a majority, must we, a virtuous minority, submit to all kinds of imposition? Shall an apothecary be required to label his poisons, while the stamp of the Empire State shall recommend those of the rum-seller? Shall one pig in a respectable sty, because forsooth, he is an offence to some lordly nose in the neighborhood, be removed by law as a nuisance, while these pestilential distilleries are allowed to remain in our midst, infecting the atmosphere for miles around with their loathsome, disgusting odor—a stench in the nostrils of whole communities? Verily are these distillers and rum-sellers special pets of this Government. No other class of men could make themselves so disgusting to a community without being voted a nuisance at once, and disposed of as such. Now, we ask you as our representatives, to divorce yourselves wholly from this abominable traffic. If you have not the strength to cut off the head of the giant, and kill him outright, then turn your backs upon him and refuse to shake hands with him in the market place.

But, above all, we conjure you not to let this session pass, without giving us a law making drunkenness a just cause of divorce. Such a law would be far greater in its permanent results than the Maine Law, even. Suppose we have the Maine Law to-day,—you have then disposed of all intoxicating drinks; but you have still the animal natures,—the morbid appetite for stimulants and excitement entailed on generation after generation, which will work themselves out in some direction. But, back up the Maine Law by the more important one on Divorce, and you make a permanent reform, in so regulating your laws on marriage, that the pure and noble of our sex may be sustained by the power of Government in dissolving all union with gross and vicious natures. It would create a strong public sentiment against drunkenness for you to declare, that, in your opinion, it is a crime so enormous, as to furnish just cause for the separation of man and wife. Inasmuch as such a law would be imperceptible to the mass, in its first effects, it would meet with but little opposition, and, once passed, we have no fears that it would ever be repealed. It would be one of those onward steps never to be retaken.

2d. As our legal protectors, we ask you to release us from taxation. Under the present system, the drunkard's wife is doubly taxed. As she has no right to what she has helped to earn, the rum-seller can take all she has for her husband's debts, and leave her to-day, houseless, homeless, and penniless. If, then, as a widow, she have the energy to earn for herself and children a home of her own, then comes the State, and taxes her to support prisons, jails and poor-houses.—Thus do you permit the rum-seller, first to strip her of her legal protector, and then tax her to support the pauperism and crime produced by his traffic. Verily, "no just government can be formed but by the consent of the governed." If you, gentlemen, were all afflicted with drunkards for your wives, your substance, your daily wages could not be swept away by the rapacity of the rum-seller. You have in your hands the means of self-protection. Not so with us. The law gives to man the right to all he can get, and to what we get too.—The new property law protects what we inherit, but not what we jointly earn; hence you see how hopeless is the condition of the drunkard's wife. Look but one moment at her legal position. If she have inherited nothing, she owns nothing, no matter how intelligent, virtuous and industrious she may be; and if the joint property be wholly of her own earning, by your laws, it is her husband's be his character what it may, whether a tippler, a drunkard, or a sot. If she goes out to work by the day, she has no right to her wages, and if given to her, by your laws, the husband may collect them again of her employers. Then he may abandon her for years,—making no provision for

her or her children. And, if he return and find them in comfortable circumstances,—by your laws, he may make that home desolate, and spend their scanty earnings in riotous living. If the wife refuse to receive the vagrant as her liege lord, then, by your laws, he can rob her of her children,—and, no matter how tyrannical, loathsome, and utterly disgusting he may be, by your laws, he is still her husband. And if found guilty of the only crime which gives just cause of divorce, of which your laws take cognizance,—she must, even then, pay some thirty dollars, or more, to put asunder what some Priest bound together,—for God hath joined those only who are one in spirit, and united by love. Now, I ask you, as men, are these laws just? Are they such as you would like for yourselves? The first object of government is to protect the weak against the strong—but such laws take from the weak all defense,—from the helpless all hope,—and hundreds of women, this very day, are suffering from this legal bondage. The drunkard's wife sits crushed and hopeless,—fearing to break the chains that grate on her naked heart,—she dies, the victim of a false public sentiment,—whilst the Priest and the Law-Giver, coolly look on, and pronounce all very good. Seeing that you would consider women voters a terrible scourge on the body politic,—if you would not have us press our claims to the exercise of our right to the elective franchise, see that we have justice at your hands. The women of this State are not satisfied with such representation and protection, as we have had thus far,—and unless our interests can be better looked after,—unless you can give us more equitable laws—we demand the right to legislate for ourselves.

3d. As our chivalrous knight, we ask you to go through no dangerous wars, to win laurels for our approval,—to break no lances, nor to perform any feats, on horse or foot,—to risk for us neither your fortunes, your lives, nor your sacred liberty. No! We only ask, that in your leisure hours, you will duly consider the unjust laws that now disgrace your statute books,—that you will unite with us against our national foe, Intemperance,—that you will lend us your influence to create a healthful public sentiment, that shall deny to drunkards the right of husbands and fathers,—that shall give the drunkard's wife her property, without taxation, and her children without fear or molestation. You would fain have woman remain in the retirement of private life;—then protect her in her home. You love to look upon her as a sacred being;—then make her so in her holiest relations. You wish to think of her as ever pure and virtuous;—then help her to fly from all debasing contact with gross surroundings. We ask you to go forth on no Quixotic expedition to attack imaginary foes, or relieve imaginary sufferings. We ask your protection, not against the highway robber or ruthless bandit; but we, the women of the nineteenth century—your mothers, wives and sisters—ask you to throw around us a shield of defence against social tyranny and civil injustice—against a code of laws unworthy Nero himself, so grievous are they in their bearing upon the poor and helpless of our sex. Alas! that such laws should now bear the sanction of our husbands, sires and sons. Alas! for this proud Republic, if its women, the repository of all that is noble and virtuous in national character, can command no higher honors, no purer homage, no juster laws at your hands.

ELIZABETH C. STANTON.

Ten of the Rochester (N. Y.) Aldermen have been indicted for misdemeanor in the licensing of taverns and other houses of entertainment.

The Lily:

A Semi-Monthly Journal, devoted to the interests of woman; published at Seneca Falls, N. Y., by Amelia Bloomer, Editor and Proprietor.

The fifth volume of The Lily will be commenced on the first of January, 1853, and will be published in folio form on the first and fifteenth of each month, at the low price of fifty cents a year.

It will continue to labor zealously and earnestly for the emancipation of woman from the crushing evils of Intemperance—from the cruel enactments of unjust laws made without her consent—from the destructive influences of Custom and Fashion—from mistaken views of duty and personal effort, and for her elevation to her true position in society of perfect and entire equality in all that relates to her social, civil and religious rights and duties.

Its editorials, original communications, and selections will be calculated to promote these objects, and its columns will always be open to the discussion of all subjects connected with the interests of woman.

The editor earnestly appeals to all those who approve of the objects to which The Lily is devoted, to aid in extending its circulation. The low price at which it is published places it within the reach of all, and it can only be sustained at such price by a large subscription list. Any person sending us three dollars and six subscribers, shall receive a seventh copy gratis.

All communications and business letters should be addressed—AMELIA BLOOMER, Seneca Falls, N. Y.

GLEN HAVEN WATER CURE.

THE proprietors of this delightful retreat for the Sick, take pleasure in announcing to the public that they have made great improvements in their establishment, having Papered, Carpeted and Painted it, inside, anew. Its Physicians, Dr. J. C. and Mrs. L. E. JACKSON, have treated nearly 300 cases of Chronic Disease the past year. They have also, as assistant Physician to gentlemen, Dr. W. S. BUSH, of whose abilities they do not hesitate to speak highly.

Mrs. JACKSON has treated for various diseases of females, over 130 cases within twelve months—seventy of which were cases of uterine disease. She

can give the best references as to ability. She confidently offers herself as competent, by and with the counsel of her husband, to treat, hydropathically, and with success, any kind of disease, with which Woman may be afflicted. All letters asking advice for home treatment, properly answered, if postage is paid, and examinations of the office, free of charge.

Strangers visiting the Glen will be shown through the institution except at bath hours. The steamer Homer leaves Skaneateles each morning for the Glen, at 9 o'clock, and returns for the evening cars, east or west. Post Office address, Scott, Cornwall Co., N. Y. J. C. JACKSON & Co.

DR. HAMILTON'S

ANALYTIC INSTITUTE

AND

COLLEGE OF HEALTH.

THE treatment in this institution is particularly adapted to Female Diseases. The Falling of the Womb is effectually cured in a short time, without the use of any external or internal supporters, and the patients made able to run up and down stairs with ease, carry weights of from 30 to 120 pounds ten rods at a time, and walk from 10 to 30 miles a day.

Other diseases are cured with equal success; such as Weakness and Falling of the Bowels, Pain in the Back, Side, Shoulders and Head, Spinal Diseases, Kidney Affections, Liver Complaint, Sinking Sensation of the Stomach, Palpitation of the Heart, Dyspepsia, Piles, Constiveness, Difficulty of Making Water, Suppression of the Menstruation, Excessive Menstruation, Whites, St. Anthony's Fire, Neuralgia, Consumption in its first stages, General Weakness and Debility, Congestion, Inflammation, Ulceration and Enlargement of the Uterus, &c.

Invalids in a helpless condition, unable to stand alone, or walk without assistance, are brought to this Institution on beds a distance of from one hundred to five hundred miles. Some have lost their voices and cannot speak above a whisper, and their flesh become so tender that the weight of the bed-clothes gives pain—some have wasted away till they appear like living skeletons—some have accumulated a mass of unhealthy flesh—some are deformed, their shoulders displaced, their spines curved, the chest contracted, the ribs settled nearly to the hip bone, the lower limbs drawn nearly to the body, the liver and spleen enlarged, the kidneys affected, tumors in the abdomen &c. Some are bent forward like persons in old age—some are partially deranged from disease, and from the effects of taking large quantities of laudanum for a long time. These have lost all control of mind and body, and nothing remains to build upon but a shattered wreck.

Scores of such sufferers, with many who are less feeble, resort to this Institution as their last hope, after trying various remedies without being benefited. And every patient improves beyond her expectations. The emaciated increase in flesh—the accumulations of unhealthy flesh are reduced—the crooked become straight, the contracted chest expands, the ribs are restored to their natural place—the limbs become elastic and useful, the mind becomes sound, the symmetry of the form is restored, the weak are made strong, and the diseased parts become whole and sound. All who have gone through a course of treatment there, have walked from 2 to 8 miles at a time, and from 10 to 20 miles in a day! and endured as much physical labor before they left the Institution as persons in full health. Invalids are not only restored to health by the treatment, but are made physically capable of an active, useful life.

The practice of dragging the system until it is worn down by the harsh operation of medicine, is entirely thrown aside. The remedies upon which the success of treatment in this Institution depends are entirely different from those of any other public Institution, or private practice in this country; and consequently the practice is also on quite different principles. Exercise is only necessary to make the system more solid and firm, and to test the cure after the patient is so far restored as to endure it. Some have been cured during the last year in this Institution, who had been under an active course of treatment of water, diet and exercise for the last three years without much if any benefit. They found an immediate change after Analytic remedies were applied, and have now gone home astonished at themselves, and a wonder to their friends.

The proprietor would have it distinctly understood, that water is no this reliable remedy.

The use of water, in all its different ways, falls far short of being effectual in the complicated and difficult cases treated in this Institution. We have had many from different Water Cure establishments, who had been treated from three to fifteen months, and when they entered the Analytic Institution were unable to dress or undress themselves, could sit up but a few minutes at a time, and walk but a few steps; but before they left the Institution they could run up and down stairs, walk from 5 to 8 miles at a time, and 20 miles in a day.

We can promise the poor, suffering invalid, who has been confined ten or twenty years, a certain, sure and speedy relief from pain and suffering, and an effectual restoration to health and usefulness.—So certain are the Analytic remedies in their effect, and such has been my experience in their application, that I am willing that every invalid who applies for treatment with doubt of being benefited, should require of me a sum of money sufficient to pay the expenses of coming and returning home again, and a written contract to board and doctor them for nothing if they are not cured according to the contract.

If every invalid who has spent hundreds and thousands of dollars for medical treatment, without much or any benefit, would require such a contract before they submit themselves to treatment, they would test the sincerity of medical pretensions, silence quackery, and save themselves from medical impositions. The physician who pretends that he can cure those cases that have been considered hopeless, and dare not, and will not indemnify his patients against the loss of their money, and injury that they may receive if unsuccessful, has no confidence in his treatment, and cares not, as far further than to obtain the money, whether the cure is effected or not.

Any invalid coming to this Institution for treatment, on the above statements, and finding them to be untrue, or exaggerated, I will pay all the expenses here and back home again, and five dollars a day while they are investigating the subject.—My responsibility for paying such an obligation can be ascertained by directing a letter, post paid, to the President of the Rochester City Bank, before they come.

All letters must be post-paid and directed to Dr. THOMAS HAMILTON, ANALYTIC INSTITUTION AND COLLEGE OF HEALTH, 217 Exchange Street, Rochester, N. Y.